

THE 4175 and
DECLARATION

OF THE

True Presbyterians

Within the KINGDOM of

SCOTLAND,

AGAINST

the Pretended *Associate Presbytery*,
holden in the Shires of *Stirling, Perth,*
Angus, &c. by Mr. *Ebenezer Erskine*,
and his Brethren.

It is given a true Account of the True
PRESBYTERIAN Principles which they pro-
fess and practise, in Opposition to all contrary
Courses whatsoever.

MATTH. vii. 15, 16. *Beware of false Prophets,
which come to you in Sheeps Clothing, but in-
wardly they are ravening Wolves; ye shall
know them by their Fruits.*

MATTH. xxiv. 24. *If it were possible, they shall
deceive the very Elect.*

Printed in the YEAR M. DCC. XL.



The DECLARATION, Protestation and
Testimony of the Suffering Remnant
of the Anti-Popish, Anti-Lutherian,
Anti-Prelatick, Anti-Erastian, Anti-
Sectarian, True Presbyterian Church
of CHRIST in Scotland;

Published Against

*The Constitution, Acts, Proceedings and
unwarrantable Practices of the pre-
tended Associate Presbytery, holden in
the Shires of Stirling, Perth and Fife,
&c. by Mr. Ebenezer Erskin and his
Brethren, and against all their Adhe-
rents and Confederates.*

IF ever there was a Time since Christianity en-
tered into the World, that called loudly for
Weeping and Mourning, Baldness and girding
with Sackcloth, Wallowing in Ashes and bit-
ter Lamentation, this is undoubtedly the Time, *Isa.*
22. 12. Jer. 6. 16. now when there is such a vi-
sible Decay of the Power of Godliness; such a Re-
straint of the Spirit of Conversion; such Estranged-
ness from the Life of pure and undefiled Religion;
such a general Corruption of Manners amongst all
Ranks and Degrees of Persons through the whole
Land; such abounding of Idolatry Superstition,
Will-Worship, Error, Heresie, Blasphemy, and a-
vowed Profanity; Covenant-breaking, False-swear-
ing,

ing, Perjury, Blood-shed, Apostacy, Defection and Backsliding from GOD, and from a pure, Covenanted Work to Reformation, Indifferency, Neutrality, Division, Confusions, Envy, Hatred, Strifes, Contention, Heart-alinations; and all Manner of Wickedness, Uncleaness, and Ungodliness; by which the Land is wholly defiled, and all out of Course, *All Tables being full of Vomits, and no Place clean*, Psalm 85. 2. *Isa. 28. 3.* with such innumerable Sins and Iniquities, as might fill Volumes within and without, with such sad Subjects, as may justly cause Lamentation, and Mourning and Wo, *Ezek. 2. 10.* And that which makes this Circumstance the more sad & deplorable is, that there are scarcely any to be found in all the Land, who are either affected afflicted, or duly humbled for their own and for the Land's Abominations; but the most part of the whole Inhabitants of this Nation are going from Evil to Worse, in their sinful Courses, *as the Horse rusheth into the Battle*, Jer. 6. 8. And that which alas! is saddest of all, is this, That the Sanctuary of the LORD is laid utterly desolat, without the Purity and Power of Gospel Ordinances, or faithful Ministers of JESUS CHRIST to dispense the same. Since the Martyrdom of that Renowned, faithful Minister and Martyr of JESUS CHRIST, The Reverend Mr. *James Renwick*, this Nation hath been altogether deprived of faithful Ministers of the Gospel, qualified and called, according to the Word of GOD and *Scotland's* Covenanted Work of Reformation, to give faithful and free Warning from Zion's Walls, of Duty, Sin and Danger, by declaring the whole Counsel of GOD in Season and out of Season. And yet alas! for as long and as great as the Desolations of our Sanctuary hath been, there are but very few Mourners over the Desolations

ons of our Zion; Yea, on the contrary, it is evidently seen, that it is now with the most Part of this Generation, as it was with the People of the *Jews* in the Prophet *Jeremiah's* Time, who, when the Prophets prophesied falsely, and the Priests bare Rule by their own means, *The People were so blinded, that they loved to have it so*, Jer. 5. 31. For now People are so stupified, blind, senseless, carnal, earthly, indifferent, and secure, that they care not what become of the Cause of *JESUS CHRIST*, if their own Worldly Intrests go well; so that they are for Signs and Wonders this Day in *Scotland*, who are lamenting over the Desolations of our Sanctuary, or wrestling with the *LORD*, and refusing to give him Rest, until he return in Mercy and make our *Jerusalem* the Praise of the whole Earth, *Isa.* 62. 7.

We know of no Time since the Cannon of the Holy Scriptures were written, wherein the following Prophecies have been so evidently made out, in a Reformed Nation, as they are in *Scotland* at this Day, viz *Amos* 8. 17, 11. *Behold the Days come, saith the LORD GOD, that I will send a Famine in the Land, not a Famine for Bread, nor a Thirst for Water, but of hearing the Word of the LORD. And they shall wander from Sea to Sea, and from the North even to the East: They shall run to and fro to seek the Word of the LORD, and shall not find it*, *Mica.* 3. 6. Therefore Night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you, that ye shall not divine: And the Sun shall go down over the Prophets, and the Day shall be dark over them. *Matth.* 24. 5. For many shall come in my Name, saying, I am *CHRIST*, and shall deceive many. V. 24. And there shall arise false *CHRISTS*, and false Propets — If it
were

were possible, they shall deceive the very Elect, 2 Tim. 3. 13. But evil Men and Seducers shall wax worse and worse, deceiving and being deceived, 2 Tim. 4. 3, 4. For the Time will come, when they will not endure sound Doctrine; but after their own Lusts shall they keap to themselves, Teachers having Itching Ears, and they shall turn away their Ears from the Truth, and shall be turned unto Fables. Our Defections Backslidings and Apostacies in Scotland, have had the same Effect, with Respect to Religion and Reformation, that the Insects in the Prophet Joel's Time had, in devouring the Fruits of the Earth; foras that which was left by one Insect was devoured by another, Joel 1. 4. So that which one Course of Sin and Defection hath left of Reformation-Principles, and Practices, another Course hath taken away, till now alas! at last, there is scarce so much left, as the very Name or Remembrance of the great and glorious Things which the LORD wrought for, and brought to pass in this Land by his Right-hand and his holy Arm.

We know that there is of late, a new Sect risen up in this Land, called the Brethren of The Associat Presbytery, who profess Love and Respect to the Covenanted Work of Reformation, that so with their good Words and fair Speeches, they may with the more Ease deceive the Hearts of the Simple. Rom. 16. 18. But whatever Influence their fair Pretensions this Way may have upon unsettled and unstabled Souls, who are carried about with every Wind of Doctrine, who are ever learning, but are never come to the Knowledge of the Truth, and therefore cannot hold the Profession of their Faith without wavering, but, as light-spirited Athenians, are still gadding about

about to change their Ways, wavering to and fro, like the Waves of the Sea, when driven with a Tempest, seeking more the Satisfaction of their Curiosity, than either the Knowledg of, or Stability in the Truth, or firm Purpose of Heart to walk in the good old Paths, wherein they might expect Peace, to follow, hear and admire them; yet, as long as they abide in their Breaches, Stained and Polluted with the common *Defections* and *Apostacies* of this sad sinning, Time; and are practically opposing themselves to our *Covenanted Work of Reformation*, all their fair Pretensions we hope, shall never be an Alurement unto us, nor to no true Lover of the Truth, who are already fixed upon the sure Foundation, of the precious, tried Stone laid in *Zion*. *Isa.* 28. 16. to esteem any otherways of them, than of other *Backsliders*, who are embarked in, and are carrying on the complex Courses of our National *Apostacy*. Since we have learned so much, from the Divine Oracle of GOD, as to know, that Satan can transform himself into an Angel of Light *2 Cor.* 11. 14. we must take heed what we hear and how we hear, *Mark* 4. 24. *Luk* 8. 18. And since we are to judge of false Prophets, according to CHRIST's Rule, which cannot err, that is, to know them by their Fruits, *Matth.* 7. 16, to 21. We need be in no great Difficulty concerning them; considering what we perceive as the Fruits of their Labours amongst their Hearers; for 'tis evidently seen, that such as follow them, are more confirmed in a Course of *Defection*, *Backsliding* and *Apostacy*; more from under the Conviction of their evil Ways; more heady, high-minded, selfconceited, and vain-glorious, more imbittered against the true Lovers of the *Covenanted Work of Reformation*; more led by a

Papist

Popish Implicite Faith; more for having *Mens* Persons in Admiration. And which is worse (some of them) more *beretical* and *erroneous* in Points of Faith, than what they were when they followed the dumb, time-serving Hirelings in their own Parish Churches: So that instead of being Instrumental in bringing their Hearers to a due Sense of their own and the Land's *Abominations*, and reclaiming them from the Evil of their Ways, they are rather Instrumental of puffing them up, with a vain, ill-grounded good Opinion of themselves, above what they formerly had; and thereby settle and confirm them more strongly in *Defection* and *Apostacy*, than what they were formerly. It is truly sad and lamentable, to hear many of them vainly boasting of, and glorying in, what they call, great and powerful Ordinances, Multitudes of Communicants at their Sacramental Occasions, and the great Satisfaction, which they profess to have therein; when alas! we can perceive no *Reformation* in Principle, nor in Practice amongst them: For, they are still cleaving to their old detestable Ways; and yet it seems, they are under such a powerful Delusion, as to imagine, that they may be a new Lump to the LORD, before they purge out the old Leaven of Defection, *Apostacy*, and evil Practices, 1 *Cor.* 5. 7. Alas! there is too just Reason to fear, that they are too like unto these in the Prophet *Jeremiah's* Time, whose Religion consisted more, in crying, The Temple of the LORD, than in the through Amendment of their evil Ways; or, like these who were pure in there own Eyes, and yet not washed from their Filthiness, *Jer.* 7. 4. to 11. *Pro.* 30. 12. We are sensible, that we must bear it, as a part of our present Suffering, to be contemned and condemned by the Men of their Confederacy

Confederacy: Because we cannot allow ourselves to be so far imposed upon, contrary to Scripture, Religion, Sense and Reason, as to call this Course of theirs, which is a strong Combination against the Cause and Interest of JESUS CHRIST in this Land, a begun *Reformation*; nor own these Men for faithfull Ministers of the Gospel, who are Snarers on *Mizpeh*, and Nets spread on *Tabor*, yea, Gins and Snarers, both to ill Principled Dissenters, and luke-warm *Lodicean* *Era*stians; to draw in the one, and confirm the other in a loathsome Course of *Apostacy*. *Hos.* 5. 1. *Isa.* 8. 14.

We judge we have been too long silent, in not giving a Testimony against them; the necessity of it being the greater, that 'tis given out by many of their Admiters, who neither know what they say, nor wherof they affirm, that they are the only Men, who are now carrying on a *Testimony to the Covenanted Work of Reformation in Scotland*. That we may let the World know, that there is yet in this Land, a small Remnant of the true *Covenanted Sons of Zion*, holding by our Ancient Standards of Doctrine, Worship, Government, and Discipline, which are founded upon the Word of God, who have their crooked, perverse Ways in Detestation. And we are persuaded that a *Testimony* against them is so necessarily called for from us, that we cannot reckon ourselves faithful, either to the present or succeeding Generation, if we altogether omit the same. But lest our honest Intention in this should be mistaken, we think it fit, in the first Place, to give a brief Account of our Principles, which we at present own, and, thro' the Grace of God, are resolved, to adhere unto all the Days of our Lives.

As for our Principles, we declare, 1. That

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with all our Hearts and Souls we own the written Word of GOD contained in the Holy Scriptures of the Old and New Testaments, as the only alone Rule of Faith and Manners, and Supream Judge of all Controversies whatsoever: And we own whatever is Founded thereupon, and agreeable thereunto, such as, the Westminster Confession of Faith in all the Articles and Clauses thereof that are Founded upon the Word of GOD, and agreeable to the other Parts of our *Covenanted Work of Reformation*; The Catechisms Larger and Shorter, Sum of saving Knowledg, and Practical Use thereof, and Directories for Worship. 2. We own the perpetual Tie and binding Obligation of the National and *Solemn League and Covenants*; the Acknowledgment of Sins, and Engagment to Duties, made in the Year. 1648. And, The Causes of the LORDS Wrath against *Scotland*, Published in the Year 1651. 3. We cheerfully own and avow that the LORD JESUS CHRIST, is the only alone King, Head, LORD, and Lawgiver of his Church, And that his Church hath an Intrinsic Power derived from him, to call and convene all her Courts, sit, act, and make, Ecclesiastick Laws agreeable to his Laws; and put the same in Execution, according to the Rule of his Word; adjourn and dissolve her Judicatories, all in his Name, and by his Authority, without any Dependance whatsoever upon the *Civil Magistracy*. 4. We own the Ordinanry and Perpetual Officers of the Church of CHRIST's own Appointment, such as, Pastors, Doctors, Ruling-elders and Deacons; and that Form of Church Government, which is commonly called Presbyterial, either in Congregational, Presbyterial, or Synodical Assemblies, whether Provinical, National, or Oecumini- cal; and we believe that there is no other Form of Church

Church Government whatever it be, that hath any Warrant in the Word of God. 5. We own the perpetual Necessity of a Gospel Ministry to the End of the World, for the perfecting of the Saints, for the Work of the Ministry, and for the edifying of the Body of CHRIST; and we believe, that the Gospel faithfully Preached, in Purity and with Power, by faithful Ministers of JESUS CHRIST, having his Commission, and declaring his whole Counsel to his People; is the most effectual (tho' not the alone) Mean, of convincing and converting Sinners, and of comforting and building up Believers thro' Faith unto Salvation. 6. We hold it to be of Divine Right, that all Ranks and Degrees of Men, who Profess the True Religion of CHRIST JESUS, and are free from all Publick Scandal, make Choice of their own Pastors, to feed, lead, instruct, and take care of their Souls; and that Trial and Ordination of Pastors should be performed by a rightly constitute, and duely qualified Presbytery, having and holding their Ecclesiastick Power and Authority from JESUS CHRIST the only King and Head of his Church, without any Dependance upon Pope, Prelate, King, Parliament, or Patron, and that none should be chosen, or ordained to the Work of the Ministry, but such only as are found in all the Articles of the True Reformed, *Covenanted Presbyterian Principles of Religion*; of Gifts and Abilites to edify the Church of CHRIST, and to convince Gain-sayers; and of a blameless, Christian Conversation, free from all publick Scandal of Error, Heresie, defection or Immorality. 7. We Declare also, that we own Magistracy to be an Ordinance appointed of GOD, for the Good of Human Socety, as well under the New Testament, as under the Old; and that
 who

whoſoever reſiſteth the lawful Magiſtrate in his lawful Power, reſiſteth the Ordinance of God and ſuch ſhall receive to themſelves Damnation. 8. We own all the faithful Acts and Proceedings of the *General Aſſemblies* of this Church, and *Parliaments* of this Kingdom, in the Time of our beſt and pureſt Reformation, from 1638 to 1649 inclusive. 9. We own all the faithful Testimonies, Proteſtations, Declarations, and Contendings, for Promove and Defence of Reformation, and againſt Deſection, that have been given and acted in *Scotland*, ſince the Year 1650, to this very Day. Particularly the faithful Proteſtations given by the honeſt Proteſters, againſt the Perſidious Publick Reſolutions, at *St. Andrews*, July 18th 1651, and at *Edinburgh* July 21ſt. 1652. the Teſtimony given by the faithful Miniſters of the Goſpel, in the Province of *Perth and Fiſe*, to the *Covenanted Work of Reformation*, and againſt *Oliver Cromwells Abominable Toleration* in *October* 1658, the Teſtimony publiſhed at *Richerglen* May 29. 1679. The Declarations publiſhed at *Sanquhair* June 22. 1680. At *Lanark* January 12. 1681. At *Sanquhair* May 28, 1683. *Auguſt* 10. 1692. *Novemb.* 5. 1693. *May* 23. 1701. At *Lanark* *Novemb.* 7. 1727. *Jan.* 10. 1728. The Paper found upon that faithful Martyr of *JESUS CHRIST Henry Hall* of *Haugh-head* at *Oyrons ferry* *June* 2. 1680. The Paper found upon that faithful Miniſter and Martyr of *JESUS CHRIST*, *Mr. Richard Cameron* at *Airs-moſs* *July* 23. 1680. The Proteſtation againſt the *Scots Congregation* at *Rotterdam* *Novemb.* 28. 1682. The Apoloſogical Declaration affixed upon *Sundry Kirk Doors*, and *Aſſeruat Croſſes*. *October* 28. 1684. The Teſtimony given againſt the *Duke*

of *York's Abominable Antichristian Toleration*, by that faithful Minister and Martyr of *JESUS CHRIST* Mr. *James Renwick* January. 17. 1688. And all other faithful *Testimonys*, given by Martyrdom upon Fields, Scaffolds, and Seas, or otherways by Banishment, Imprisonment, Strigmatizing, Torturs, Finings, Confinings, or Suffering any otherwise, for their faithful Adherence to the Word of *God*, and *Scotland's Covenanted Work of Reformation*. 10. We own the faithful Writings of Mr. *George Gillespie*, and Mr. *Hugh Binning*, against sinful Association and Confederacy with Idolaters, Infidels, Hereticks, Malignants, or any other Enemies of Truth and Godliness: And also the faithful Writings and Warnings of Mr. *John Brown* and Mr. *Robert M'ward*, and others, against *Charles Stewart's* Church-renting *Reformation* ruining *Indulgencies*: And finally, we adhere to the whole of our *Testimony*, as it is Stated Declared and Vindicated in our Informatory Vindication, *Prior. Edit. P. 23* and onward.

And in Consequence of owning these Principles, we do utterly disown, the Present Pretended Civil Government as now established, and exercised in these Three *Covenanted Nations*; and neither pays, nor allows any other Person in our Name, in any manner of way, to Pay Cels, or any other Publick Taxations that are Imposed for upholding the same: Nor do we own any of their pretended Courts, either to Pursue or Defend Law Suits, or upon any other Account whatsoever: Nor do we grant Rights or Assignment to any other Person, to Pursue any Debts belonging to us any manner of Way, nor yet to Defend us, tho' we should be never so far wronged before any of their Malignant Courts

Courts: Neither do we own any of the present Time serving Erastian Ministers, by Hearing them Preach, Receiving of any Ordinance, or Privilege from them, owning of any of their *Erastian Judicatories*, Submitting to any of their Censures, Paying them Stipands or any other thing, that can be Interpreted an owning of them, as Ministers of the Gospel, any manner of way.

Having given this short account of our Principles, in the next Place, we find our selves obliged, from the Word of God, from the Obligation of our solemn Covenants, and from the imitable Example of the noble Cloud of Witnesses who are gone before us, to give our Testimony against this new Course lately fallen upon by these Men who are called the *Associate Presbytery*. We are not so well acquaint with these Mens whole Managements, as that we can give Testimony against every Thing in them which ought to be witnessed against; therefore we shall only testify against the Constitution of their pretended Presbytery, and against such of their Acts, Proceedings and Practices, as we know to be to the direct Prejudice of our covenanted Work of Reformation.

First, In the first Place, we do hereby Protest, Testify and Declare, against the Constitution of their pretended *Associate Presbytery*, and that for these two Reasons. 1. Because all the Members thereof are personally Scandalous; And that two ways. 1. Because they are a part of this Erastian Church in *Scotland*, who in the Year 1690, was constitute and made up of Persons who were actually guilty of the following Scandalous Practices, *viz.* 1. Complying with and giving Consent unto the publick Resolutions of bringing into Places of Power and Trust in Church, State and Army for

Malignants and such as were disaffected to the Cause of God and covenanted Work of Reformation. 2. Complyers with abjured Diocessian Prelacy, contrary to the Word of God, and to our solemn Covenant Engagements. 3. Complyers with the then bloody Tyrant, and perjured Council's Orders, in deserting their Flocks, and lying by from the publick Exercise of their Ministry. 4. Such who in Approbation of *Charles Stewart's* Blasphemous Ecclesiastick Supremacy arrogated over all Persons and in all Cases as well Ecclesiastick as Civil, did embrace some one or other, of his Church-renting, Reformation-ruining Indulgencies; by taking such Prescriptions, Restrictions and Limitations, in the Exercise of their Ministry, as plainly evidenced them to be Servants of Men; and did enter into Parishes without the Call of the People, having no other Right but the Bloody Council's Orders, and Patrons Presentations, which was the worst of Intrusion. 5. Such who, in compliance with the Tyrant's Indemnity after the Defeat at *Bothwel-Bridge*, preached upon a cautionary Bond given by the People to the Bloody Council, for their peaceable living, under the Pain of six Thousand Merks, and to present them before the Counsel when called. In which Indemnity the Appearance in Arms at *Bothwel-Bridge* was condemned as Rebellion, and these who had the Benefit of it enacted themselves, under a Penalty, never to carry Arms against the Tyrant who granted it, nor yet to be present at any Field Meeting. 6. Such as addressed for, and accepted of the Duke of *York's* Antichristian Toleration, by which they were confined to Preach in Houses, not in Fields, and bound up from preaching any Thing that might alienate the Heart of the Hearers from his pre-

pretended Government, who was both Popish and Tyrant. 7. Complyers with some one or other of the many perjurious Oaths, which were imposed in the Time of Prelacy and Tyranny, by which the covenanted Work of Reformation was abjured. 8. Such who were some way or other Guilty of shedding the Blood of the Saints, in the late Time of Persecution, by pursuing and taking their Lives in the Fields, sitting on their Assize, Guarding them to the Scaffold, or giving Consent to unjust Sentences past against them. As the Members of the pretended Associate Presbytery, by being in Conjunction with an Erastian Church, which for most part was made up of such Persons as were guilty of the above named scandalous Practices, are really Scandalous themselves, So, 2. They are scandalous by their continuing so long in Conjunction with this Erastian Church, and complying with all the Erastian Encroachments made upon her by their pretended Civil Magistrates, after their Constitution in the Year 1690.

As the Calling, Adjourning and Dissolving of their Supream Church Judicatories; appointing of Diets and Causes of Fasting and Thanksgiving; swearing and subscribing of unlawful Oaths and Bonds as Ministerial Qualifications, such as the Oaths of Allegiance and Abjuration, and the Bond of Assurance; complying with a set form of Prayer, and thereby Praying for Blessings upon, and Success unto several of the stated Enemies of JESUS CHRIST, being prime Supporters of Satan's Kingdom, and with the unhappy unhallowed Antichristian Union with *England*, by which all our Ancient Privileges Sacred and Civil, are sold away to the proud perfidious Prelates of *England*; the Toleration, Patronage, Peace with *France* and

and many other publick Sins and Defections, which
 he pretended *Affiliate Presbytery* are equally
 guilty of with the rest of their *Erastian Brethren*:
 by all which it is evident, that they are so noto-
 riously Scandalous, by complying with gross
 Defections; That if the Word of GOD: and Acts
 of the General Assemblies of the Church of Scot-
 land in time of our best and purest Reformation,
 were made their Judges; and they to be judged
 hereby, they would be so far from being owned,
 as a Presbytery of the Covenanted Church of Scot-
 land (until they gave Satisfying Signs of Repen-
 tance) that they would be brought in as Delin-
 quents, and publickly censured: for their scanda-
 lous Compliances.

Secondly, As their Members are scandalous, so
 their Constitution is Antiscriptural, and *Erastian*,
 since they still continue to be a part of this *Erasti-
 an Church*, which in the Year 1690, was not con-
 stitute upon the unerring Rule of God's Word:
 But upon the tottering Foundation of the Inclina-
 tion of the People, in full conformity to; and as
 founded upon that old *Erastian Act of Parliament*,
viz. The 114. Act, Parliament 12 of King James
VI. June 1592. Which established an Erasti-
an Power in the Kings Hands to appoint Time
and Place, when and where General Assemblies
should be holden, and obliged Presbyteries to Set-
tle such qualified Preachers (as they called them)
to vacant Congregations; as should be presented by
the King or Laick Patrons. The Truth of this
 is evident from the Claim of Right *Aprile 11.*
 from the 5th Act of *William and Maries* first
 pretended Parliament *July 22d.* And from
William Hendry's Letter to the pretended Gene-
ral Assembly, dated at Kensington October 10th

all in the Year 1690. By which it is undeniable that the Constitution and Establishment of the Church, in the Year 1690 was Erastian, and not true Presbyterian. And that the pretended Associate Presbytery is still a part of this Erastian Church, is what none need deny, since they grant it very frankly themselves. In that Pamphlet called their first Testimony, printed 1734. Page 48. There they Charge their Brethren with breaking down their beautiful Presbyterian Constitution (as they call it) a plain evidence that they have not so much of the Spirit of Discerning given them, as to distinguish a deformed Erastian Harlot from a true Presbyterian Church. From Mr. *Ralph Erskine's* Adherence to them, printed in that Pamphlet called *their Act and Testimony*. Page 117. There he declares very plainly, that he joyns with them, not as they are a Presbytery, or Judicatory separate from the Church of Scotland: But as they are a part of the same Church. And from their Declinature given into the pretended General Assembly 1739. Page 4. 5. wherein they own themselves, to be still under the Engagements that they came under at their Ordination. For it is abundantly known, that the Engagements which they and all the rest of the Ministers of this Erastian Church, came under at their Ordination, are the same in substance; that are contained in that unhappy antisciptural Obligation prescribed by their pretended General Assemblies in the Years 1694 and 1711, called the *Formula*: By which *Formula* the Ministers of the pretended Associate Presbytery, as well as the rest of their Erastian Brethren, are bound and obliged to these grievous Iniquities. 1. The excluding of the whole of our Covenanted Work of Reformation, which

was

was attained unto from 1638 to 1640. The thirty
 and three Chapters of the *Westminster Confession*
of Faith, without the Scripture Citations, con-
 firming the same, and Act of the General Assem-
 bly approving, and in part Explaining the same,
 only excepted; which Chapters of the *Confession*
of Faith, they approve not, as they are founded
 upon the Divine Authority of the Word of God:
 But only as they were ratified by their Malignant
 Parliament 1690. 2. By this *Formula* they are
 bound to Approve of the present Government of
 this Erastian Church, in this her woful deplora-
 ble Adulterate Constitution of her Will worship
 in praying for Blessings upon, and success unto,
 their Prophane Prelatick Sovereign his Malignant
 Counsels and Armies: And Antichristian Allies.
 Of her ambiguous unfaithful Doctrine and par-
 tial Discipline to be all agreeable to the Word of
 God, which is a eery great Indignity done to the
 Holy Scripture of Truth, which cannot approve of
 the Things that are evil. 3. All the Subscribers
 of the *Formula*, are obliged to the outmost of their
 Power, to Maintain and Defend the Doctrine,
 Worship, Government and Discipline of this Eras-
 tian Church, and never endeavour directly or indi-
 rectly the Prejudice nor subversion of the same;
 nor to follow any divisive Course from this their
 Erastian Establishment; so that they cannot un-
 til they Renounce this unhappy Obligation, and
 Confess and forsake the Sins that they are thereby
 involved in: Use any lawful endeavours, to
 have Reformation restored to its ancient Puri-
 ty, as founded upon the Scriptures of Truth, and
 Sworn unto in our National and solemn League
 and Covenants: Nor can they in consistancy with
 the same, joyn with such as are Adhering unto,

and contending for our Covenanted Work of Reformation. 4. By this *Formula*, they have renounced all Doctrines, Tenents and Opinions, which are contrary unto their *Erastian* Establishment. Whereby they have renounced all Declarations, seasonable Warnings, witnessings and wrestlings of our covenanted Church in the Time of our best and purest Reformation; against sinful Associations with Malignants and other Enemies of Truth and Godliness; and all the Doctrines and Testimonies given then and since, by our worthy Reformers, and renowned Martyrs; for the perpetual Obligation of our National and Solemn League and Covenants; and for Christ's alone headship in and over his Church: and against the contrary Sins and Defections. These are a part of the sinful evils, which they were engaged unto at their Ordination, and came under then, which they are still owning yet; and glorying in, as a Test of their honesty and Integrity; which plainly Declares, that they are as solemnly engaged in a course of Defection, and against Reformation, as these are from whom they pretend to make a Secession: And are as blinded in their sinful Courses, as these are, who make no Pretensions to Reformation. And whatever Guile and Deceit they may use, to bring themselves into a high Estimation, with Persons of implicate Faith, who can believe any thing upon Trust, without searching into the Scriptures of Truth, and trying their Doctrine and Manners by that unerring Rule: Yet there is no Person who is unbiassed in his Judgment; who can in the least discern betwixt Truth and falsehood: But will see them still to be Members of the same Body, from which they pretend to separate, and that both as to their constituent Members, and the Constitution

stitution it self. And all their pretensions in the contrary to be nothing but a meer Blind.

Therefore since their Members are Scandalous, and their Constitution Antiscriptural and Erastian; we do hereby upon these two just and valid Grounds, Protest, Testify and Declare against their pretended Associate Presbytery, and positively disowns the same, to be a free rightly and lawfully constitute Church Judicatory of JESUS CHRIST: For which Reasons also we Protest against and disowns all pretended Acts, Ordinances, Declarations, Testimonies, Censures, Sentences, and Proceedings, which have already past, or may hereafter pass, in their pretended Presbytery, to be of themselves void and null, as if they had never been past, and shall not be interpreted to be of any Binding Force upon us, or upon any other Member, or Members, of the True covenanted Church of CHRIST in *Scotland*, nor to be in the least esteemed, now, or hereafter, as the Acts and Proceedings of a lawful Church Judicatory of the true Presbyterian Church of Christ in *Scotland*: But only as the Acts and Proceedings of a Faction, of this Loathsome Lukewarm, *Lacedæmon* Erastian Church in *Scotland*. Having thus disowned the Constitution of their pretended Presbytery. In the second Place we look upon it, as our Duty, to protest, Testify and declare against several things in their Practice and Proceedings also. As 1. Their keeping Ministerial and Christian Communion with this Adulterate Erastian Church, notwithstanding of all the grievous Wrongs, and Indignities done to the LORD JESUS CHRIST, his Cause Interest and People; by all the pretended Judicatories and particular Members thereof until they were thrust out of her Communion by a Sentence

Sentence of one of her pretended Judicatories, by which it is evident, that it was neither out of zeal to the Glory of God, nor Respect to his Covenanted Cause, so much wronged by themselves and others, nor yet out of Abhorrency, of the manifold Backslidings, Defections and Apostacies, of a wicked and Adulterous Generation of Reformation Ruiners, pretended Church Guides and others who ever since the woful Revolution, have been as Captains, to lead the People who have followed them back to *Egypt* and to *Babylon*: That they made that which they call their Secession; but only because they were thrust out, for if that had not been, we see no Reason in the contrary, but that they would have been in close Communion with this Erastian Church to this Day, as is too evident from the abominable Tamperings and mixings which they have had with them, since they were thrust out from them.

2. Their crooked, unstraight and perverse dealings, which they have evidenced in their Practice, since the Time of their pretended Secession, from this Erastian Church, as sitting as Members in some of her Inferior Church Judicatories, after they were thrust out and had declined to sit in her Superior Church Judicatories, owning their Erastian Brethren, or their pretended Sessions, so far as to accept of Testificates from them; and thereupon Admitting their Hearers to the Sacrament of the LORD's Supper. Allowing their Followers to take the Benefit of Proclamation, before the Erastian Congregations, and by the Erastian Session Clerks where they live, and accepting of such Clerks Testificates, as if they came from the Clerk, of a Lawful and Rightly constitute Church Session. Accepting of joint Calls to Preach from a

mixture of the Erastian Church Hearers, and their own followers. And which is worse, Joyning in the Preaching of the Word, and Administration of the Sacrament of the LORD's Supper, with several of the Ministers of this Erastian Church; which plainly evidenced them to be still in her Communion, since there is no Priviledge, which the Members of the Militant Church enjoy in this Life; that unites them so near to one another, in a way of Church Communion, as the Sacrament of the Lord's Supper doth, 1 Cor. x. 16, 17. *The Cup of Blessings which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? for we being many are one Bread, and one Body, for we are all partakers of that one Bread.* These Instances proves a practical Conjunction with this Erastian Church. And wherein then do they differ from the rest of their Erastian Brethren? Unless it be in this, that these from whom they pretend to make a Secession are more even down in their evil ways, and far less chargeable with double dealings than they are.

3. Their Presumption in pretending to Constitute themselves into a *Presbytry*: and to act Judicially in a Presbyterial Capacity (which they had no Right to do) untill they had glorified God, and Satisfied the godly in this Land, who were justly offended at them, upon the account of their wofull Backsliden courses of Defection and *Apostacy*: By making a free publick personall Acknowledgment of their publick Sins; wherby they had Grievously offended the Lord, and Scandalized his Church: And untill they had Protested against; and Declined the Constitution of this Erastian

rastian Church, forsaken all publick Courses contrary to, and, Inconsisting with the Word of God, and *Scotlands Covenanted Work of Reformation* Founded there upon; and giving Practical Evidences of their being Repairers of our Breaches. Restorers of our Paths, and Builders of our Waste Places: By raising up the Foundation of our *Covenanted Work of Reformation*. Isa. 58. 12. And as we do justly Disown their Pretended Presbytery. We do likewise Disown all things Acted and done therein, to the Dishonour of God, and Prejudice of Religion and Godliness. As Publishing of that vain glorious self inconsistent Pamphlet. called their *Act Declaration and Testimony*; Imposing the same upon their Followers as the Terms of their Communion; thereby Substituting it in the Room of the National and *Solemn League and Covenants*, which are founded upon the Word of God, and are the True Church of *Scotlands Terms of Communion*. Their gathering thereby a *hodge-podge* of the off-fallings of Several parties thro' the Land, to make up a nummerous party to themselves: Who are all Received into their Communion, while wallowing in their publick Sins; without being Required either to Confess or forsake the same. As if Joyning with them were sufficient, and no other thing necessary, to take away the Guilt and Remove the Scandal of publick Sins. And Reconcile into one, Persons of as many Perswasions with opposite Principles and Practises, as offers freely to Joyn with them. But only their Approbation, of that which they call their *Act and Testimony*, and Submission to their pretended *Presbytery*. And by this they have Established their own Traditions, And Rejected the Word of God; which requires the Confessing

and forsaking of publick Sins Publickly ; as these
 Scriptuers do abundantly evidence. *Prov.* 28. 13.
1 John 1. 9. *James.* 5. 16. *Luke* 17. 3, 4. *Jos.*
 7. 19. *Psalms* 51. throughout *1 Tim.* 5. 20.
 Their ordaining of Persons in several Places of
 the Country to be Ruling-elders, and Licensing,
 and Ordaining others to the Work of the Ministry,
 who are openly Scandalous in their Conversation,
 by Reason of their Compliance, with the Defecti-
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 Word of GOD, which Excludes all Persons from
 bearing Office in the House of GOD, who are
 not of a blameless and Christian Conversation, *1*
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 6, 7, 8. *Tit.* 2. 7. And which is yet worse they
 have Licensed to the Work of the Ministry, Mr.
Andrew Clarkson, who was well known to the
 Community with whom he formerly Joined to be
Erroneous in several Points of the True Christian
 Faith ; particullarly in his affirming, That Faith
 is no Condition in the Gospell or new Covenant.
 That the Covenant of Grace is an Absolute Pro-
 mise, That all Faith hath Assurance in its Na-
 ture and Essence, That all hearers of the Gospell
 have a Right to CHRIST and his Benefits before
 Faith, That CHRIST was a Saviour to all
 Sinners, and that he came to save all Sinners,
~~not~~ and that CHRIST Dyed for Men as Sin-
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 the Calls of Scandalous Persons, Contrary to the
 Directory of the *General Assembly August 4*
1649, For Electing of Ministers, where 'tis Ex-
 pressly Declared, *Par.* 5. That no Person under

As these propositions may be & really were taken in a sense
 which would have been very different from the sense in which
 they were intended to be taken.

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the Censure of the Kirk, because of any Scandalous offence, is to be Admitted to have Hand in the Election of a Minister. Therefore since they are not faithful Ambassadors of JESUS CHRIST themselves, and are called by Scandalous Persons only, we do hereby Expressly Protest against their Entering into any Parish, whereof any of us are Parishoners, to Preach, Baptize, or Exercise any other Part of their Pretended Ministerial Function; and, if they shall Enter into any such Parishes, for that End and Design, we Protest that their so doing, shall be held and Esteemed by us as a meer Intrusion.

4. Their unaccountable Partiality, which is so clear and evident in their Pamphlets, that he that Runs may Read it; especially, in these Particulars: 1. In speaking with far greater Freedom, and Openess against the publick Sins of others, than they do against their own publick Sins; for what they Condemn in others, they hide and conceal in themselves: We might give many Instances of this, if needfull, of which the Sin of *Patronage*, in particular, is one. For notwithstanding of all that they have said in Condemning this Sin in others, yet they have never publicly Condemned themselves, for their long Accession in this Guilt with the rest of their Erastian Brethren; yea, so far are they from taking Shame and Confusion of Faces to themselves for this, and for all the other Publick Sins and Defections that they are equally Guilty of, with the rest of this Erastian Church, that there Pamphlets Published to the World, runs far more in a self-justifying, than in a self Condemning strain. And we know not what Good their condemning of others can do, when they themselves, in Imitation of the Adulterous Woman, eateth and wipeth their Mounth, as if they had
done

done no Wickedness. *Pro* 30. 20. For we cannot believe that they have either the LORD's Warrant, Commission, or Approbation, to Condemn Sins Publickly in others, till once they Condemn, Confess, and forsake their own Publick Sins freely. We wish they may not be found among these, whom our Saviour justly reprov'd, for Beholding the mote in their Brother's Eye; but considered not the Beam that was in their own Eye. *Matth.* 7. 3. Their hiding and concealing, palliating and plaistering over their own Abominable Courses, is a great Evidence that they have never been sensibly touched at the Hearts, with the Wrongs done to the LORD JESUS CHRIST, his Cause, Intrest, and People thereby: For where Publick Sins breaks not out into a free Publick Confession, accompanied with Grief and Sorrow for the same, it is a holding Evidence, that they are not burdensom to the Spirits of such as are Guilty this Way. Ah! How unlike are they to the Godly in former Times, who were guilty of gross, publick Sins; *David*, after his falling into Adultery and Murder, caused the *Fifty first Psalm* to be solemnly Sung in the House of GOD, that his penitency for such a foul fall, might be as Publick to the People of GOD, as his fall was, and the great Apostle *Paul* after his Conversion, spake of no Sins freelier and Publicklier, than the Sins that he was Guilty of, and that with particular Application to himself. 2. In speaking with far greater Freedom against the Sacrilegious Sin of the Ecclesiastick Supremacy, as it was exercised and Practised in the Time of Persecution, than they speak against the same Sin, as it hath been exercised and practised since the Unhappy Revolution; as if it were less sinful to Rob the Son

of God, of his Glory, now, than it was then an evident sign that the fear of Men hath brought them to such a Snair, that they dare not Declare the whole Counsel of God, as faithfully and freely, against the Living, as against the Dead Usurpers of that Royal Dignity, lest they procure some Disadvantage to themselves by offending the Present Usurper.

3. In speaking with far greater freedom against the Sins of the Present time-serving Erastian Ministers, than they do in speaking against the Hainous Iniquities of the Throne of Iniquity, altho' These on the Throne have been first and Chiefest in the Trespass; all the Publick National Sins and Defections which have defiled these three Covenanted Nations since the Year 1650, began at, and flowed from that wicked, ungodly, perjured, sacrilegious Throne of Iniquity; these on the Throne have framed all our National Mischiefs into wicked, ungodly Laws, they have decreed unrighteous Decrees, Practised them themselves, and Imposed them upon others, to the great Dishonour of God, and defiling of many a Person's Conscience. *Psal. 94. 20. Isa. 10. 1.* And therefore they ought in the first Place to be publickly Testified against, and that with as much freedom, and particular Application, as *Nathan* Reproved *David*, when he told him to his Face, that he was the Man that was guilty of the Sins that he was holding forth unto him, *2 Sam. 12. 7.* Surely such as are partial and have Respect of Persons, Contrary to the Word of God, *Ja. 3. 17. 2 Tim. 5. 2.* who are not endeavouring to be pure from the Blood of all Men, by setting the Trumpet to their Mouth, and declaring the whole Counsel of God faithfully, and freely, In taking with their own
Guilt,

Guilt, and in reproving and rebuking all Degrees of Persons High and Low, for their publick Sins and Iniquities in season and out of season, *Acts* 20. 26, 27. *Isa.* 58. 1. *2 Tim.* 4. 2. are so far from being accounted faithful Ambassadors of JESUS CHRIST, that they are no other Ways to be esteemed of, than these were, whom the LORD, for their Partiality and other Sins, made base and Contemtable before the People, *Mal.* 2. 9.

5. Their continuing in open Breach of Covenant, and not following the Laudable Example of the *Covenanted Church of Scotland*, in the Time of her best and purest *Reformation*, in the Year 1648. in making a Publick free Confession of all their publick Sins, and Renewing again these *Broken Covenants*, with an Engagment to all the Duties contained therein. Such Covenant-renewing being agreeable to the Example and practice of the Godly in former times, when Reformation was intended, who Entered into, or Renewed Covenant with the LORD, as is clear from several Instances of Scripture, as *Deut.* 29 Chap. *Josh.* 24. Ch. 2 *Chr.* 15. 13. 14. 2 *Kings* 11. 17. 2 *Chr.* 23. 16. 2 *Chr.* 29. 9. 2 *Kings* 23. 2. 2 *Chr.* 29. 29, to the End. *Ezra* 10. 13. *Neh.* 9. ult. *Neh.* 10. 28, 29. and also from several Instances in our own Nation, since our Reformation from Popery, as the Covenant entered into at *Edinburgh* in the Year 1557, one at *Perth* and another at *Stirling*, in the Year 1559, another at *Leith* in the Year 1560, and another at *Air* in the Year 1562, the National Covenant which was entered into in the Year 1580 and 1581, and renewed in the Years 1590, 1638 and 1639, the Solemn League and Covenant, which was entered into in the Year 1643, and renewed, as above, in the Year 1648; for, as Deformation began with Covenant-breaking, so we

we expect that right Reformation will begin with Confessing and Forsaking of Sins, and Joining again unto the LORD in a perpetual Covenant that shall not be forgotten, and paying unto the Lord that which is vowed, *Prov.* 28. 13. *Jer.* 50. 4, 5. *Psal.* 76. 11. And as we do look upon it as a great Evidence of their lothsome Indifference and Neutrality in the Cause of God, That they have not confessed and forsaken their Publick Sins publicly, and renewed again our broken, burnt, and buried Covenants; so we testify and protest against it, as a high Presumption in them, Their taking Parents of Children, who are going on in open Courses of Covenant-breaking, engaged to the Covenants, at the Baptism of their Children; for it is a Sin to impose the Covenants upon any, but such as are reformed from the Defections and Compliances of the Time, *Neh.* 10. 28. None but such as have Knowledge and Understanding of the Sins which are against, and the Duties which are contained in the Covenants, who are in Capacity to swear and subscribe them, according to these Qualifications of an Oath, *In Truth, in Judgment and in Righteousness*, *Jer.* 4. 2, ought to be taken engaged to the Covenants. Such as are scandalous and obstinate in Wickedness, of Error, Immorality, Malignancy or Defection, hating Instruction, and casting the Lord's Word behind them have no Right to them; for unto such he saith, *What hast thou to do to take my Covenant in thy Mouth?* *Psal.* 50. 16. The Church of Scotland, in the Time of our purest Reformation, by an Act of her General Assembly, *July* 20th, *Seff.* 19. 1649. debarred gross Compliyers from the Covenant, and ordained that none of those who were debarred should be admitted; but such

as, after exact Trial, should be found, for some competent Time before or after the Offer of their Repentance, to have, in their ordinary Conversation, given real Testimony of their Dislike of the Course and Ways of Malignants, and of their Accession in the same; which Act stands as an Ecclesiastick Bar against the pretended *Associate Presbytery* and all the Men of their Confederacy, who have, and still are promoting Malignant Designs, and are carrying on Malignant Courses, from being admitted unto the Covenants, until they make their Publick Repentance, and, by a good Conversation, give Testimony of their Dislike of these Compliances with Malignants that they are guilty of.

6. Their grossly Polluting of the Sacrament of the Lord's Supper, by their admitting of so many Thousands of unfit and unworthy Communicants, whose Knowledge and Conversation they are mere Strangers unto, who are generally ignorant of the Nature, End and Use of this Sealing Ordinance, and all of them so Publickly Scandalous by their open, known Defections of Covenant-breaking, strengthening and supporting the stated Enemies of JESUS CHRIST, that not *One* of them would have been admitted to be Partakers of this Sealing Ordinance by the Church of *Scotland* in the Time of our purest Reformation; as may be clearly instructed from the Acts of the General Assembly of that Time; particularly, the Act of the General Assembly *August 30th, 1639.* and Act of the General Assembly *August 8th, 1643.* which enjoined all Persons to subscribe the Covenant, under all Ecclesiastick Censure; Act of the General Assembly 1644, for censuring the *Compliers with the Publick Enemies of the Kirk and Kingdom;*
 Act

Act of the General Assembly July 20th, 1641
Concerning Receiving of the Engagers in the unlawful War against England to Publick Satisfaction: All which Acts stand in Force against the pretended *Associate Presbytery*, and all their Adherents: And since they are all liable to the *Censure of the true Church of Scotland* for their Publick scandalous Sins, it is surely a very great Presumption in them, to take it upon them to be Dispensers, or to dispense such an holy Ordinance until themselves, and such as they dispense it unto by a free confessing and forsaking of all their Publick Sins and Defections, be at least so outwardly blameless, That no lawful and rightly constituted Church-Judicatory could proceed against them by Publick Church Censure. It is truly lamentable to hear tell of so many Thousands in the North of Scotland admitted to the Sacrament of the Lord's Supper, by Men who would have the World to believe that they are Reforming Ministers, before there be any Sign or Evidence seen in their Practice, either of their hating of the Evil which is against, or loving of the Good which is agreeable unto a Gospel-conversation. We cannot conjecture what they design by such a Conduct, unless they think that the Sacrament of the Lord's Supper is a Converting Ordinance, from which none ought to be debarred, and to which all Mankind should have free Access.

7. Their owning, Praying for, strengthening and upholding upon a Throne of Iniquity, such Men for Magistrates, as have served themselves Heirs to all the Bloodshed, Perjury, and other Abominations chargeable on that Throne, ever since the glorious covenanted Work of Reformation was o-

overturned who are still in a stated Opposition
 to the Cause and Interest of JESUS CHRIST,
 and are positively excluded from having
 any Divine Right, to Reign or bear Rule o-
 ver these covenanted Nations, by the Word of
 GOD, *Deut.* xvii. 15. *Exod.* xxi. 18. 2 *Sam.* xxiii.
 3, 4. *Neb.* vii. 2. *Rom* xiii. 3, 4. By our Natio-
 nal and solemn League and Covenants, by the
 best human Laws that ever past in any Nation,
 concerning the Qualifications of the civil Magis-
 trates; as Act 8. Par. 1. Act 99. Par. 7. Act
 23. Par. 11. Act 114. Par. 12. of King *James* the
 VI. Act 4 *Charles* I. and Act 15. and Act 26. Par.
 2. *Charles* II. And by the laudable practice of
 this Nation in refusing the Crown and Govern-
 ment to *Charles* II. until he sware and sub-
 scribed the National and Solemn League and
 Covenants, and obliged himself to prosecute the
 Ends thereof, in his Person, Family and through
 his Dominions. And that which is yet more la-
 mentable is; that, in their Pamphlets published
 to the World, they are so far from blushing or
 being ashamed of this their unwarrantable
 Practice, that they give all Signs and Evidences
 of their Joy and Satisfaction, at the unlawful ad-
 vancement of these Malignant Enemies of Truth
 and Godliness; accounting that which the Lord
 hath permitted in his just Displeasure, as a Pu-
 nishment upon these Guilty Nations, to be a
 choice and merciful Dispensation, by which their
 Malignant Spirits are revived; yea, so impudent
 are they, that they have not been ashamed, to as-
 cribe the unlawful Advancement of *William Hen-*
dry, and *George Lewis* (who were outlandish *Lut-*
therians, Sworn Prelaticks, the Head of Malig-
 nants, and Protectors of Sectarian Hereticks) to the
 right Hand, holy Arm, and immediate Hand of
 E the

the Lord : By which they speak both wickedly and falsely of the Lord, who is of purer Eyes, than to behold any Iniquity or Sin, with the least approbation imaginable, as if he were the Author of Sin ; for sure it is that the advancement of these Men upon the Ruins of the Work of God, and contrary to the Word of God, was highly sinful ; It is strange then how they dare be so presumptuous, and bold, as to ascribe that which is Sinful, to the right Hand and holy Arm of the LORD.

8. Their owning the present pretended King *George*, to be Supream over all Persons, and in all Causes, as well Ecclesiastick as Civil ; by giving their Approbation, and Ecclesiastick Confirmation, of that Abominable Blasphemous, Ecclesiastick Erastian Supremacy pretended unto, and usurped by him, which they have given clear and convincing Demonstrations of, by Voting and concluding in one of their pretended Presbyteries, the Observation of the last National, Erastian, mock-Fast, which was appointed by him, by virtue of his Blasphemous Ecclesiastick Supremacy : By which they have aided and assisted him and the Men of his Confederacy, in this their Sacrilegious Robbing and Spoiling of the LORD JESUS CHRIST of all his Crown Rights and Royal Prerogatives, as he is King, Head, Lord and Law-giver of his Church ; And acknowledgeth a Power in making Laws in Matters Ecclesiastick ; to bind the Consciences of Men, to be in Mortal Creatures, whose Breath is in their Nostils, which belongeth to none, but to him who hath redeemed his own Church, and purchased her Priviledges, with the Price of his own precious Blood. And they by this give his Glory to another, which is abominable Idolatry. And thereby they have declared,
either

either that JESUS CHRIST, who is the Prince of the Kings of the Earth, *Rev.* 1. 5. is no King at all, or else that he is a King without a Kingdom; and then his Body the true Church, which he hath purchased with his own Blood, *Acts* xx. 28. according to this Principle shall be a Monster without a Head, which, to affirm, is Blasphemy. And whatever fair like Declarations, Shews, Appearances and Pretensions they have made, in crying *Hosanna to the Son of David*, they have now plainly discovered themselves to be of the same Mind with these, who practically are for no King but *Cesar*: And how little soever they may think of this Practice of theirs, of owning and obeying of the stated Enemies of *Zion's King*, both in Matters Civil and Ecclesiastick, we are not ashamed to declare to the World, that we look upon all such as owns, and pleads for the owning of the present pretended Rulers, who are carrying on a Prelatick, Malignant, Erastian, and Sectarian Interest, and Robbing the Son of God of his incommunicable Prerogatives Royal, of being King and Head of his Church, and the investing themselves in that Supremacy, to be in a Confederacy and Combination against the LORD JESUS CHRIST, his Cause, Interest and People; and we for our own Part, would not be among such Confederates, in this Combination, for all the World.

9. Their bitter Malignant-hatred, Spite and Ill-will, which they have shewed against the covenanted Work of Reformation, evidenced by their prosecuting and censuring of such as were in their Communion, who shewed any Love and Respect unto the same, as their Excommunicating of *David Lesly* in Parish of *West-Kirk* of *Edinburgh*,

for no other Offence, but only for his representing unto them in a Paper of Grievances, the Inconsistency that there is betwixt owning of the Solemn League and Covenant, which abjures Popery, Prelacy, Malignancy and every other Thing which is contrary to sound Doctrine and the Power of Godliness, and owning a Prelatick, Malignant Government and Governours; by which not only Prelacy and Malignancy, but almost every other Thing which is contrary to and inconsistent with sound Doctrine and the Power of Godliness, is either fully established, or freely tolerated, supported and maintained: And refusing others the Privilege of Baptism to their Children, for evidencing of their Love and Affection to the same Reformed, pure Presbyterian Principles and Cause, which all the Three Kingdoms of *Scotland, England and Ireland* are bound and obliged to own, maintain and defend, by Virtue of the Oath of God in the *Solemn League and Covenant*, which our worthy Reformers established in this Nation, at the Expence of much Blood and Treasure, and our late Renowned Martyrs sealed with their Blood: As also, their causing of Mr. *Andrew Clarkson*, before he obtained License from them to preach, to renounce his Opinion concerning *Covenanted Magistrates*. Thus they try, condemn and censure, at the Bar of their pretended Presbytery, the same Cause which both Church and State, and the whole Body of the Nation of *Scotland*, in Time of our purest and best Reformation, openly professed, and were solemnly sworn unto by *Covenant*. And by this they have declared to the World, *That if our worthy Reforming Covenanters and highly honoured Martyrs, who were Enemies to the Prelatick and*

Malignant

Malignant Interests, and were for owning of none for Magistrates but such as had Scriptural and Covenant Qualifications, were now alive, and to be tried before their Tribunal, they would be condemned by them as Persons unworthy of Church Priviledges, or to be kept in the Communion of Saints. And as for us, who are now owning the Covenanted Cause and Testimony of JESUS CHRIST in this Land, we have learned so much from their tender Mercies towards others, as lets us know, that if we were to be tried, for owning this honourable Cause, by them, we could expect no other Sentence, but either with Mr. Clarkson, to renounce so much of our Covenanted Principles as respects Magistracy, or else, with David Lesly, to be excommunicated from the Communion of Saints.

All which sinful Practices and Proceedings of the pretended *Associate Presbytery*, we do hereby for ourselves, in our own Name, and in the Name of all the *True Presbyterians* within the Kingdom of *Scotland*, who at present do, or hereafter may adhere to us, Protest, Testify and Declare against.

We do likewise Protest, Testify and Declare against all Persons, whomsoever, who have given, are giving, or hereafter shall give any Countenance or Encouragement whatsoever to any of these Men who are called *The Ministers of the Associate Presbytery*, or any sent out by them, in any Part of their pretended Ministerial Administrations, by calling, or hearing them preach or expound any Part of the Holy Scripture; being examined by them; allowing them to perform Ministerial Visits, or joining with them in Prayer in their Visiting-work; subjecting to their Judicial Sentences, Acts, Ordinances or Censures; receiving the Sacraments from them; marrying with them, or countenancing

ing such as do so, at their Weddings or Baptismal Feasts; paying of Stipends to them, collecting of Money for their Maintainance, or to build or hire Houses for any of them, either to preach or dwell in; paying such Work or Duties to them, as the Law of God and laudable Laws of the Kingdom make due to faithful Ministers of the Gospel, giving them such Honour, Respect, Reverence, Title or Designations as distinguish faithful Ministers of the Gospel from other Men, or any Thing else that can in the least be interpreted an Owning of them as Ministers of the Gospel, as long as they continue in the woful, lamentable Courses of Defection and Apostacy that they are involved in, and are carrying on. And we do hereby declare, that we do look upon all such as have any Manner of Way owned, countenanced or encouraged them as Ministers of the Gospel, to be unworthy to be received as Members into any of the Reformed True Presbyterian, Christian Societies of the Covenanted Church of CHRIST in *Scotland*, until they give evident Signs of their Repentance and deep Humiliation for going after such Men. and joining with them in such sad sinful Courses as they are carrying on, and oblige themselves to give Publick Satisfaction for this their scandalous, disorderly Walking, when called thereto by a lawful and rightly constitute Church Judicatory of JESUS CHRIST.

As we desire with thankful Hearts to acknowledge the great Goodness of the LORD, in keeping all who are in Communion with us, from swerving so far from the Truth, as to have any design or desire known to us, to give the least Countenance or Encouragement Imaginable to these Corrupt Men, by owning them any manner of Way as Ministers of the Gospel; so we cannot but Lament

and bemoan, and hereby Protest against the sad
 falling away of some, who once owned the same
 Cause and Word of CHRIST's Patience which
 we still own; who after they had solemnly sworn,
 and Subscribed the National and Solemn League
 and Covenants, in opposition to all the Defections
 of this sad, sinning Time, have fallen away from
 their first Love into Defection by degrees, till at
 last they have, as the laying on of the Cape-stone
 of their *Apostacy*, joined themselves in a sinful
 confederacy and Combination against the Truth,
 in Conjunction with the pretended *Associate Pres-
 bytery*, to the great Dishonour of GOD, Scandal
 and Reproach of Religion, Sadning of the Hearts,
 and weakning of the Hands of the Godly, and harden-
 ing of the Wicked in their Evil Courses. We heart-
 ily wish that before Repentance be hid from their
 Eyes, such *Apostates* may seriously consider the
 great Danger of the Sin of *Apostacy*, by making
 particular Application of these Scriptures to them-
 selves, *Pro. 14. 14. The Backslider in Heart
 shall be filled with his own Ways.* Psalm 125. 5.
*As for such as turn aside unto their crooked Ways,
 the LORD shall lead them forth with the work-
 ers of Iniquity.* Luke 9. 62. *And JESUS said
 unto him, no Man having put his Hand to the
 Plough and looking Back, is fit for the Kingdom
 of GOD.* Heb. 10. 38. *Now the just shall live
 by Faith; but if any Man draw back my Soul
 shall have no Pleasure in him.* We heartily wish
 also, that all such as are Intangled in their Snares,
 may be so wise in Time coming, as to Cease from
 the Instruction which causeth them to Err from
 the Words of Knowledge, *Pro. 19. 27. And that
 they may consider duely the great Danger that
 attends, the following of Blind Erring-leaders.*

For

For the Scripture hath already determined, that when the Leaders of the People Cause them to Err, they that are led of them are Destroyed. And when the Blind leads the Blind, both fall into the Ditch. *Isa. 9. 16. Matth. 15. 14.* The Sins of unfaithful Ministers, brings Wrath upon the whole People, *Lev. 10. 6. Jer. 14. 13, 14, 15, 16.* And the only Way to escape this Wrath, is to come out and to be separated from them, to be no longer partakers with them in Sin, to confess and forsake all sinful Ways, to Repent and Return to the LORD, that he may heal their Backslidings, and abundantly Pardon their Sins, *2 Cor. 6. 17. Rev. 18. 4. Pro. 28. 13. Jer. 3. 22. Hos. 14. 4. Isa. 55. 7.* Which we Earnestly desire, may be the Mercy of all such as the LORD hath Thoughts of Peace towards, who are going on in such evil, sinful Courses.

And that this our Declaration, Protestation, and Testimony may come to the World's View, we have thought fit, and hereby do appoint and Ordain, our Emissaries in our Name to pass upon the 18th Day of *Decemb. 1740*, to the Mercat Cross of *Linlithgow* (where the greatest of *Ignominy* and Contempt was cast upon our Holy Covenants) and other publick Places necessary, and there publish and leave Copies of the same, that none may pretend Ignorance hereof.

Given at _____ upon the 18th Day of
December, 1740. 7 JUL 86

LET KING JESUS REIGN,

And let all His Enemies be scattered.

A M E N.

